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A strong plea is made for emphasis on the message of the gospel to the whole man in all his social relations. The last two chapters deal with Paul's conception of prophecy and his idea of wisdom, under which heads the author pleads for increased attention to the highest functions of the ministry and for increased devotion to proper intellectual pursuits.

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BRIEF MENTION

KAFTAN, JULIUS. *Drei akademische Reden*. Tübingen: Mohr, 1908. 71 pages. M. 1.50.

The first of these addresses is on Kant's Doctrine of the Categorical Imperative, which the author regards as the central feature of that philosopher's system. Kaftan concedes the necessity of supplementing the Kantian principle by means of more concrete ideals and an empirical study of the adaptation of means to ends, but maintains that the sense of duty is a safer guide than calculation as to the probable effect of one's action. Little room seems to be left for the deliberate revision of habitual moral judgments. The second address is on the Ethical Value of Science. The Kantian ideal (the development of moral personality) is set over against that of Schleiermacher (the control of nature by reason). According to the latter view, scientific investigation, when successful, would have more ethical value than other work equally conscientiously done. But on the Kantian principle, which Kaftan accepts, the scientist's work has no more ethical value than any other labor, save as it develops in him such qualities as truthfulness, patience and deliberation. In the third address, which is on the Unity of Knowledge, the author combats once more the attempt to co-ordinate faith in God with the findings of science. He maintains that such an attempt has no value for knowledge, and is, on account of its pantheistic tendency, injurious to religion. It expresses the scholastic and essentially pagan evaluation of knowledge as the highest good, and fails to appreciate the true evangelical conception of faith as being not a function of the theoretical spirit, but a personal relation to its object. The author does not make clear, however, that the difference between the psychological conditions of the rise of the knowledge of God and those of the knowledge of the world necessarily results in such a difference in the two groups of propositions that no attempt should be made to relate them to each other in an orderly system.

BARNES, EARL. *Where Knowledge Fails*. ("The Art of Life Series.") New York: Huebsch, 1907. 60 pages. \$0.50.

This is an attempt to cure agnosticism in religion by homeopathic treatment. With the aid of popular Kantianism, knowledge, as the copying of extra-mental reality, is removed, leaving room for faith, interpreted as the making and using of such hypotheses with regard to the unknown as may be necessary to vital interests. Religious faith must be careful, however, to avoid trespassing upon the territory of science.

MÉNÉGOZ, E. *La valeur religieuse des principes de la théologie évangélique moderne*. Paris: Fischbacher, 1908. 12 pages. M. 0.70.

In this pamphlet in which the author gives an interesting sketch of a typical modern religious experience, "modern evangelical theology" is defined as the theology which establishes an intelligent distinction between the essence of religion and its contingent and temporary manifestations, and which applies to these manifestations the methods universally recognized in the study of the secular sciences. This theology is profoundly religious and Christian, and is qualified to contend successfully against contemporary materialism. It places religion in the domain of conscience, and in the matter of repentance cannot make the slightest concession, but in questions of criticism it fully concedes all that scientific honesty demands.

KNABENBAUER, JOSEPHO. *Commentarius in duos libros Machabaeorum*. Paris: Lethielleux, 1907. 435 pages.

The first two books of Maccabees are bound to have a perennial interest and value for the New Testament student. They are our main source for forty years of most important history, viz., the Maccabean period, 175-135 B. C. Two books bearing on this period have lately appeared from Roman Catholic scholars. The one is a general survey of the apocryphal books of the Old Testament by André entitled *Les apocryphes*; the other, the book by Knabenbauer here under review, viz., a commentary on the first two books of Maccabees. André's work must have antedated this commentary by at least a year but Knabenbauer makes no reference to it. The present commentary is dedicated to Pope Leo XIII and belongs to a series upon the Old and New Testaments, "ad sanctorum patrum et vetustiorum scholae doctorum iuniorumque interpretum normam." Naturally one cannot expect it to be radical or advanced.

The book consists of prolegomena, text (Latin and Greek in parallel columns), and commentary. The prolegomena or introduction to I. Macc. treats the matter under the usual heads of title, contents, letters, and documents, etc., closing with a careful analysis of the whole into sections. Knabenbauer does not construct a text nor does he accept that of Swete, but goes back to the text of Fritzsche (1871), making but few changes. The text he prints by sections according to his analysis, following each section with a running commentary. Of the unknown author, he says perhaps too little. He was a Palestinian Jew, while the translation of his work was probably Alexandrian. In regard to date Knabenbauer certainly seems to have the advantage of the argument over Toy and others in placing it shortly after the death of John Hyrcanus, about 105 B. C., rather than earlier. He holds very strongly that both Geiger and Niese have exaggerated the partisan spirit of the author and also the objections to the letters and documents inserted in the book as not being authentic. Exaggeration in the numbers of combatants and slain he readily admits, but shows by numerous references to Appiani, Diodorus Siculus, and even Polybius, that it was a type of exaggeration common to the time.

A precisely similar plan is followed in II Macc. with the addition in the introduction of three topics, the purpose of the author, the historicity of the narrative, and the language. The book, as its author states, is an epitome by himself of five books by one Jason. This statement Knabenbauer accepts as genuine in opposition to Koster and Kamphausen. He recognizes that the author's purpose is particularly religious and patriotic. He holds that both the book itself and the two introductory

letters to the Jews in Egypt were first written in Greek. His conservative tendency appears strongly in his holding to the general reliability of II Macc., in opposition to Wellhausen and most modern scholars. He apparently holds to its inspiration in the theological sense and goes to considerable pains to harmonize I and II Macc. where they seem parallel. With Fritzsche and Schürer against Geiger and Wellhausen, Knabenbauer holds that I Macc. was not known to the writer of II Macc. The work as a whole is thoroughly readable and helpful. The continuous running commentary makes it somewhat difficult to find the comment on any given verse. A list of abbreviations and an alphabetical index of leading words and names would be an improvement.

GRENFELL, B. P., AND HUNT, A. S. *Fragment of an Uncanonical Gospel from Oxyrhynchus*. London, New York, Toronto: Oxford University Press, 1908. 22 pages. 1s.

This pamphlet is a reprint from the Oxyrhynchus Papyri of Part V, No. 840, containing one of the many finds made by the Egyptian Exploration Fund in the mounds at Oxyrhynchus. The find seems a small one, only one vellum leaf closely written on both sides on a space hardly two inches square. But insignificant as it seems, its contents bring it at once into prominence for all who are especially interested in the thoughts and words of Jesus.

After a broken reference to a warning to his disciples, the fragment, in a dramatic way, pictures Jesus as coming with his disciples into the place of purification in the Temple, in sight of its holy vessels, when a Pharisee, a chief priest, rebukes him for doing this without having washed. The priest claims that he has washed in the Pool of David, descending to it by one staircase and returning by another, and thus properly surveying the Temple and its holy vessels. Jesus ridicules this cleansing in water where dogs and swine have been cast day and night, cleansing only the outside skin like the harlots and flute girls. He and his disciples, on the other hand, have been dipped in the waters of eternal life.

It seems quite clear that the essential thought is truly Christian, i. e., true to Jesus, who emphasized the contrast between outward religious observance and inward purity; cf. Matt. 15: 1-20; Mark 7: 1-23. The fragment is exact in a few details, but in several points, notably "place of purification," "pool of David," it seems to be inexact and suggests an imaginative setting by a writer who had but scant and general knowledge of the temple precincts. Grenfell and Hunt place the manuscript in the fourth century A. D., but think the text was composed probably shortly before 200 A. D. in Egypt and conclude, "while the story of the dialogue between Christ and the chief priest has no claim to be accepted as authentic . . . the fragment is an interesting and valuable addition to the . . . uncanonical traditions concerning Christ's teaching."

SCHWARTZ, EDUARD. *Eusebius Kirchengeschichte: Kleine Ausgabe*. Leipzig: Hinrichs, 1908. 442 pages. M. 4.80.

This is an abridged edition of the larger work in two parts or volumes by the same author, the first of which appeared in 1903 and the second with this shorter edition. It presents in one volume the full Greek text of the larger work, omitting the Latin translation of Rufinus, edited by Mommsen, and the less important textual variants. All the references to the Old and New Testaments are given but the apparatus. The

page and line numbering of the two-volume edition is given on the right margin. This will enable the student to use the third volume of prolegomena and indices promised for next year, in connection with this abridged edition.

JERMAIN, FRANCES D. *In the Path of the Alphabet: An Historical Account of the Ancient Beginnings and Evolution of the Modern Alphabet.* Fort Wayne, Ind.: Page, 1906. 160 pages. \$1.25.

This volume is gotten out as a memorial of its author, by her many friends. It traces the development of the alphabet from the Egyptian and cuneiform beginnings down to the teaching of Mohammed. In the very nature of the case it can be and is nothing more than a rapid bird's-eye view and the author has been necessarily dependent upon others to a large extent for her information. Unfortunately her authorities are not always the most reliable. It is difficult to see of what practical use such a volume can be.

BECKER, C. H. *Christentum und Islam (Religionsgeschichtliche Volksbücher).* Tübingen: Mohr, 1907. 56 pages. M. 0.50.

Becker's pamphlet furnishes a brief comparison of the ideals and institutions of Mohammedanism with those of Christianity and arrives at the conclusion that Mohammed was indebted to Christian influences for practically all of the more important of his teachings. Judgment as to the correctness of this position must be left to specialists in Mohammedan learning.

TOFFTEEN, O. A. *Researches in Assyrian and Babylonian Geography.* Chicago: The University of Chicago Press, 1908. 59 pages. \$1.

This is in large part a reprint from the *American Journal of Semitic Languages and Literatures* of Professor Toffteen's dissertation for the doctorate. It will be found of interest and value only to those capable of reading the cuneiform tablets for themselves.

ROBERTS, R. *Das Familien-, Sklaven- und Erbrecht im Qorân (Leipziger Semitische Studien, II, 6).* Leipzig: Hinrichs, 1908. 56 pages. M. 2.20.

This is a careful study of family laws as reflected in the Qorân. The author takes up such matters as marriage, divorce, adultery, the rights and duties of children, slave laws, and inheritance. It seems to be a reliable and careful piece of work and should prove of interest and value to all students of Moslem jurisprudence.

THE MESSIANIC HOPE OF THE SAMARITANS. By JACOB, SON OF AARON, High Priest of the Samaritans. Translated from the Arabic by ABDULLAH BEN KORI. Edited with an Introduction by W. E. BARTON. Reprinted from *The Open Court*, 1907. 36 pages. \$0.25.

This is an interesting document as affording an insight into the aims and hopes of the little Samaritan Community at Nablous. Several good photographs enliven the text. The High Priest's exegesis is in the highest degree rabbinical in its method and spirit.

ADENEY, WALTER F. *How to Read the Bible*. New York: Eaton & Mains, 1907. 128 pages. 50 cents net.

A very simple introduction to Bible-study on thoroughly scholarly lines. It will serve as a good handbook for elementary teacher training.

VINING, E. P. *Israel, or Jacob's New Name, Showing that the Meaning of the Name and the Use of Cognate Words Furnish Several Convincing Proofs of the Historicity of the Biblical Record Concerning Him and of the Early Date of the Pentateuch*. Reprinted from *Watchword and Truth*. Boston: American Printing Company, 1908. xii + 192 pages.

"It has therefore been fully demonstrated, as our first point, that it pleased our Heavenly Father to embody in the meaning of the name 'Israel' conclusive proof of the falsity of the skeptical theories of modern 'higher' criticism" (p. 81).

SMALL, ALBION W. *Adam Smith and Modern Sociology*. Chicago: The University of Chicago Press, 1907. 247 pages. \$1.25.

To the ethical philosopher and theologian this book is valuable as indicating the concrete contents in actual life of the moral law. It is shown that political economy treats only one aspect of the world of obligation, and that sociology is needed to establish the relative significance of larger, higher, and more abiding interests than those of wealth.

DENSMORE, ERNEST. *Sex Equality: A Solution of the Woman Problem*. New York: Funk and Wagnalls Co., 1907. 390 pages. \$1.50.

A popular argument, with copious quotations from biologists and stories of successful women, to prove that, with a fair chance, women can do almost anything that man can do, or something better.

BURÉAU, PAUL. *La crise morale des temps nouveaux*. Paris: Blond et Cie, 1907. 460 pages.

Professor Bureau is a lay representative of the liberal, republican, and modern group in the Catholic church of France. He believes in modern scientific methods and in the possibility of harmony between church and reason. Trained as a lawyer and scholar he studies the dark side of French or rather human life in our day with the anxiety and solicitude of a serious patriot. With painful accuracy he discloses the immorality which has invaded domestic, industrial, and political conduct, and demonstrates its destructive tendency. He turns away from the remedies offered by the fanatics of free thought and by the reactionaries and obscurantists of the clergy; and he seeks for grounds of sober optimism in the movements of earnest spirits in all sects and lands who manifest in devotion to the common welfare a spiritual insight. His definition of religion includes all who rise above debasing materialism and discover in the universe a moral meaning and consecrate themselves to their best ideals. His pages show familiarity with the literature of our age and his notes serve as a guide to the characteristic thoughts of the conflicting and mediating parties. He shows a generous appreciation of America; unfortunately the vices he portrays are only too common on this side of the Atlantic; and we also need his argument and appeal.

PORTER, S. F. *The Shepherd Heart*. Philadelphia: American Baptist Publication Society, 1907. 63 pages. \$0.20.

A simple, vital discussion of the personal qualities in the work of the preacher. "The minister who lives among men and for men, and has a heart disciplined into purity until with open face he beholds the glory of the Lord, and is changed into the same image from glory to glory, will not fail of a vision, nor want a message of comfort and power."

AKED, CHARLES A. *A Ministry of Reconciliation*. Chicago: Revell, 1907. 27 pages. \$0.15.

The first sermon in his American pastorate of a man who has been a fearless and persuasive preacher of the gospel in Liverpool. That Dr. Aked has much true understanding of American conditions and great desire to be a man of "light and leading" among us is evidenced by this sermon. It is also evident that an authoritative word must come from a longer and deeper experience of our complex life.

DILLMANN, AUGUST. *Ethiopic Grammar*. Second Edition, enlarged and improved (1899) by CARL BEZOLD. Translated by JAMES A. CRICHTON. London: Williams & Norgate, 1907. xxx+581+ix pages. 25s. net.

This admirable translation of Dillmann's grammar will be heartily welcomed by all English and American students of Ethiopic. In fact it should encourage many to take up work in this field where there is abundant opportunity for original work. As Professor Bezold remarks, this translation "will form a worthy companion-volume to Dr. Crichton's recent edition of Professor Nöldeke's *Syriac Grammar*. And one may add, a worthy companion-volume to the Collins-Cowley translation of the Gesenius-Kautzsch *Hebrew Grammar*."

WEINEL, HEINRICH. *Die Stellung des Urchristentums zum Staat*. Tübingen: Mohr, 1908. 64 pages. M. 1.50.

The address which Weinell delivered on his entrance upon the office of professor of theology at Jena in June of last year treats an important subject, but in an indefinite manner. After reading it one still asks, What was the precise attitude of the primitive Christians toward the state?

HEUSSI, KARL. *Kompendium der Kirchengeschichte*. Erste Hälfte. *Die Kirche im Altertum und im Frühmittelalter*. Tübingen: Mohr, 1907. 192 pages. M. 3.

Dr. Heussi calls his church history a "compendium." But it is something more. It gives the conclusions of recent historical writers on almost all important questions, and ample literary references for those who wish to go farther. He often follows Harnack, but is not in bondage to him. Teachers will find in this book an admirable guide.

KRÜGER, GUSTAV. *Das Papsttum, seine Idee und ihre Träger*. Tübingen: Mohr, 1907. 163 pages. M. 1.

A small book on the history of the papacy, written by a specialist, and designed for the German people. It is one of that very able series of popular writings published

for the purpose of sowing among the laity the conclusions of liberalistic theologians. There is but little in this book to which any Protestant will object, though the Catholic will find it subversive of much that he believes.

GORDON, S. D. *Quiet Talks on Personal Problems*. New York: Armstrong, 1907. 224 pages. \$0.75.

Mr. Gordon's helpful naïve, little books have had a remarkable sale. They do not touch religious problems profoundly, but are adapted to the immature mind that needs practical guidance.

MOORE, WILLIAM THOMAS. *Preacher Problems*. New York: Revell, 1907. 387 pages. \$1.50 net.

This book makes no contribution to pastoral theology. It is a series of very brief practical discussions of the problems of the modern minister.

BASHFORD, J. W. *God's Missionary Plan for the World*. New York: Eaton & Mains. viii + 178 pages. \$0.75.

Bishop Bashford of the Methodist Episcopal church presents in nine lectures, with a Methodist constituency in view, the familiar, long-accepted argument for foreign missions. This conversion of the world is the purpose of God from the beginning and the Old and New Testaments are the revelation of the progressive accomplishment of this eternal purpose. The divine method to be pursued in securing power, workers, means, results, is revealed in the Bible. A qualified plea for "tithing" is made as the divine method of securing means.

SCHERER, JAMES A. B. *What Is Japanese Morality?* Philadelphia: The Sunday School Times Co., 1906. viii + 87 pages. \$0.75.

Japanese morality, in a word, is loyalty. "The spirit of loyalty in one form or another is the sole controlling ideal of Japanese morals," and the supreme rule of conduct. Falsehood, treachery, murder, suicide, the contemptuous and even cruel renunciation of the most sacred family ties are wholly admirable and praiseworthy if prompted by loyalty. Bushido, still the controlling popular ideal, is nothing more than a large-sounding word for an extravagant devotion to a divine Emperor. Nevertheless, Professor Scherer finds in this paradoxical conception of morality a preparation in some sort for Christianity. It makes easy the acceptance of the teaching of the fatherhood of God; and the complete surrender of Jesus Christ to the will of his Father appeals to the reverence and enthusiastic devotion of the Japanese. The brief discussion is fortified by illustrations from the history of Japan and anecdotes furnished by the author's residence in the land of the rising sun.

Jahrbuch der evangelischen Judenmission. Volume I, HERM. L. STRACK, Editor. Leipzig: Hinrichs, 1906. 124 pages. M. 2.

The papers contained in this yearbook were presented to the International Jewish Missionary Conference meeting at Amsterdam in 1906. They are published as they were delivered in German or in English. A table of "Protestant Missions to Jews"

catalogues nearly ninety societies or institutions, English, Continental, American, which, by a great variety of methods, and some with very slender resources, are engaged in the undertaking. It would appear certainly that interest in this particular missionary effort is not declining.

DEWHURST, F. E. *The Investment of Truth and Other Sermons*. Chicago: The University of Chicago Press, 1907. 274 pages. \$1.25.

The sermons of the lamented Frederick E. Dewhurst need the atmosphere of his church and the pulse of his living breath for their best interpretation. But even the critic who never heard the preacher feels the genuineness and vitality of the thinker and the quiet intensity of the sermons. The Scripture is used but as suggestion of principle or symbol of truth; there is little or no critical explanation; the seed-thought at once grows in modern life; but the sermons are remarkably true to the Scripture. Only a careful scholar would discuss "The Investment of Truth" from the parable of the talents, and yet truth, not capacity for truth as in Horace Bushnell's famous sermon, properly fits the talent in every part of the parable.

The sermons have the modern touch, the understanding of the questions of life, especially those that confront thoughtful men, who are unable to express the new experiences under old forms of truth. And yet there is the constant effort to remove the sermons from mere inquiry by the illustrations and applications of common life. They not only connect modern thinking with the deepest religious truth, but they often have a searching ethical quality, as in "The Higher Legalism." He shows that true Christian ethics demands a growing ethical ideal; "new occasions teach new duties."

It is a criticism against the range of the sermons, not their reality, that they are a philosophy of religious truth, more than an evangel, not emphasizing, what every man, thinker or worker, needs to hear, the message of divine forgiveness and help to the weary and heavy-laden, the sinning and suffering.

NIEBERGALL, F. *Was ist uns heute die Bibel?* Tübingen: Mohr, 1907. 85 pages. M. 1.20.

Another volume in the "Lebensfragen" series. The author shows that the abandonment of the conception of the legal authority of the Bible and the acceptance of the historical point of view compels us to ask what the value of the Bible is. He argues that the person of Christ as set forth in the New Testament compels from us a voluntary recognition of the supreme authority of the divine purpose which Christ reveals. The Bible, from this point of view, is the record of the progressive revelation of the divine purpose.

LOBSTEIN, P. *Etudes sur la doctrine chrétienne de Dieu*. Paris: Fischbacher, 1907. 187 pages.

Those who are familiar with Professor Lobstein's suggestive *Introduction to Protestant Dogmatics* will welcome this little volume of studies. He discusses the doctrines of eternity, omnipresence, omniscience, omnipotence, and personality, seeking, in accordance with his theological programme, to disengage the religious elements from the philosophical, and to make positive use of the gospel in Scripture in constructing a positive statement.

BROCKINGTON, A. A. *Old Testament Miracles in the Light of the Gospels*. Edinburgh: Clark; New York: Scribners, 1907. 144 pages. \$1.25.

The author sets out with the point of view of the Fourth Gospel: All miracles are "teaching signs" (viii). Consequently the "Plagues of Egypt" exhibit for our learning Jehovah's "creative power" (p. 14); the "Passage of the Red Sea," Jehovah, the Deliverer (*ibid.*); the "Pillar of Cloud and Fire," Jehovah as Light (*ibid.*); Manna and the Water from the Rock," Jehovah, as Sustainer (p. 15). Other chapters present "The Signs of God the Healer;" "Warning Signs;" "The Signs of God the Resurrection and the Life." No attempt was made to cover the entire list of the Old Testament miracles and this selection is treated without regard to critical studies (viii).

The style is very simple and clear. The few printed Greek words—always translated—would not in the least interrupt the interest of the average reader. Where modern science assists in the elucidation and comprehension, it is invoked. The book, so filled with apt quotation and pointed pious illustration, lends itself easily to a series of devotional sermons on Old Testament miracles prepared for a distinctive Christian congregation, seeking divine comfort and guidance. Thus probably the material first took shape.

MILLS, L. H. *Avesta Eschatology, Compared with the Books of Daniel and Revelations (sic): Being Supplementary to Zarathushtra, Philo, the Achæmenids, and Israel*. Chicago: The Open Court Publishing Company, 1908. vii+85 pages.

An expansion of a discussion which first appeared as an Appendix to C. H. H. Wright's *Daniel*. The work is valuable as a compendious statement of the more important teachings of Zoroastrianism from the pen of the distinguished professor of Zend philology in Oxford. In tracing dependence of Hebrew ideas upon Persian, however, Dr. Mills has pushed his facts too far. The mere fact of more or less close resemblances is insufficient of itself to establish interdependence.

Parallel development of thought are not at all uncommon. The history of exilic and post-exilic Israel renders it *a priori* probable that Israel did learn much from Persia; but the only conclusion possible in the light of facts so far adduced to show dependence is a Scotch verdict.

BEET, JOSEPH AGAR. *A Key to Unlock the Bible*. New York: Eaton & Mains, 1907. 160 pages. 50 cents net. An elementary introduction to the Bible.

WEIDNER, R. F. *The Doctrine of the Ministry*. Chicago: Revell, 1907. 142 pages. \$0.75.

This book is a part of the author's *Systematic Theology*. It is a minute and thorough syllabus of the Scripture and confessional teachings concerning the Christian ministry, based on the studies of Luthards and Krauth, though greatly enlarged from their work. Dr. Weidner has studied all important writers on the subject, and his syllabus is really a history of opinions.

The New Testament teaching on the subject is well summarized on p. 64, and this is followed by a full exposition of Lightfoot's views in his "Essay on the Christian

Ministry." It is a question whether this mass of bricks can be made into a living temple; whether the microscopic criticism and statement can be made to give a prophetic vision.

FREEMAN, JOHN D. *Life on the Uplands*. New York: Armstrong, 1907. 139 pages. \$0.75 net.

Another attempt to unify the Twenty-third Psalm under the figure of the Shepherd. Exegetically it cannot be called very successful, but it is a beautiful bit of devotional writing.

SOUTHUSE, ALBERT J. *The Making of Simon Peter*. New York: Eaton & Mains. \$1.25.

The story of Peter homiletically told.

RICHTER, JULIUS. *Indische Missionsgeschichte*. Gütersloh: Bertelsmann, 1906. 443 pages. M. 6.

A well-written, comprehensive historical survey of missionary activity in India, with illustrations and tables of statistics to present the concrete situation to the reader.

STOSCH, R. *Der innere Gang der Missionsgeschichte in Grundlinien gezeichnet*. Gütersloh: Bertelsmann, 1905. 275 pages. M. 4.

The Materials of Religious Education: Being the Principal Papers Presented at, and the Proceedings of the Fourth General Convention of the Religious Education Association, Rochester, New York, February 5-7, 1907. Chicago: Executive Office of the Association, 1907. 379 pages. \$3.

The last volume published by the Religious Education Association, like the previous ones, is stimulating reading. The early volumes of necessity were devoted more largely to discussions of an inspirational character. This element is refreshingly in evidence here, but we also begin to reap the benefit of the valuable investigative work which the Association is directing. More and more we may expect the publications to become invaluable sources of information as to what is actually being accomplished in the realm of religious education.

VERDUNOY, ABBÉ. *L'évangile: Synopse, vie de notre seigneur, commentaire*. Paris: Gabalda, 1907. xx+380 pages. Fr. 3.50.

The title indicates concisely the general purpose of the work. An introduction of thirty pages sets forth the importance of the gospels, their inspiration, and their literary formation, from a Roman Catholic point of view. The gospel material is divided into three main parts (birth and early years of Jesus, his public life, and his glorified life), which are subdivided into 190 sections. The novel feature of the harmonic arrangement is the insertion of the first eleven chapters of John in a body between vss. 28 and 29 of the nineteenth chapter of Luke. The Abbé does not present this as a chronological arrangement, of course, and suggests another "possible" one in his table of contents, but the inferiority of any such arrangement for the practical study for

which this book is intended, appears at once when it is compared with such a work as that of Professors Stevens and Burton. The comments throughout the work naturally accord with the point of view of the introduction. Nevertheless, the advantages of the work for Catholic students must be recognized and appreciated. Though the method and the historical material offered are not abreast of present-day scholarship, yet the book betokens progress for those who will use it. The volume has agreeably serviceable indexes.

HEMMER, OGER ET LAURENT. *Doctrine des apôtres, épître de Barnabé: texte grec, traduction française, introduction et index.* Paris: Picard, 1907. cxvi + 122 pages. Fr. 2.50.

This is Part I of *Les pères apostoliques* in the general series, *Textes et documents pour l'étude historique du christianisme, publiés sous la direction de Hippolyte Hemmer et Paul Lejay*. The editors, in their general announcement, state that the collection will include the most useful sources for the study of Christian history and doctrine in a cheap, and at the same time scholarly, form. The appended list of the writings which the series is to include is attractive, and the volumes will undoubtedly receive a hearty welcome. For English students the chief attraction will be the prospect of better texts of some of the early Christian literature, since the series of Ante-Nicene Fathers and the two series of Nicene and Post-Nicene Fathers supply translations and introductions—confessedly unsatisfactory in various respects to be sure—for most of the works which the French editors intend to offer. The text is not to be a critical one, but rather a resultant from the best already recognized texts. The volume now at hand presents some variations from the familiar text of Gebhardt, Harnack, and Zahn. The editors are to be congratulated on their willingness to undertake so important and so promising a task.

CLARK, MARY MEAD. *A Corner in India.* Philadelphia: American Baptist Publication Society, 1907. 168 pages. \$1.

Dr. and Mrs. Clark have lived in the Naga Hills of Assam as missionaries of the American Baptist Missionary Union for more than thirty years, and their steadfast and self-sacrificing labors in this "corner in India" have borne abundant fruit. They are able to report today eleven little churches with about eight hundred members and a training school in a region which when they first visited it was inhabited by spirit worshippers. Of their unique experiences among these savages Mrs. Clark has written a cheerful and picturesque narrative which may well have a conspicuous place in the mission section of the church library.

LINDSAY, ANNA R. B. *Gloria Christi: An Outline Study of Missions and Social Progress.* New York and London: Macmillan, 1907. 302 pages. \$0.50.

Gloria Christi, the seventh of the textbooks prepared for the use of women's missionary circles, supplements its predecessors by a presentation of the sum total of the modern missionary achievement, apart from its evangelistic endeavor, in its various educational, medical, industrial, and philanthropic activities. Furnished as it is with questions for discussions and a bibliography of the most accessible books, it should be a convenient and useful manual if the class using it were provided in addition with a competent teacher. But its style calls aloud for correction and revision.

MONCRIEFF, G. K. S. *Eastern Missions from a Soldier's Standpoint*. London: The Religious Tract Society, 1907. 181 pages.

Colonel Scott-Moncrieff writes to correct the impression that "the average Anglo-Indian official is indifferent to the highest interests of the people over whom he rules," and also to place on record his conviction that "the missionaries are the agents of effecting a change far more lasting and beneficial than any government can bring about." Military duty afforded him an excellent opportunity to observe missionaries and their ways in the Punjab and the Northwest Frontier. And he was also an eye-witness of the courage and steadfastness of the Chinese Christians during the siege of Peking by the Boxers. His valuable testimony is embodied in a direct simple narrative which is altogether winning and convincing.

BARTON, J. L. *The Unfinished Task of the Christian Church*. Introductory Studies in the Problem of the World's Evangelization. New York: Student Volunteer Movement for Foreign Missions, 1908. 205 pages. \$0.50.

The evangelization of the world is of course the "unfinished task" to the completion of which Dr. Barton calls, in particular, the student volunteers of American colleges. His definition of evangelization is large enough to embrace any and every form of missionary activity, and he appears to be at pains to emphasize as little as possible the words "in this generation" commonly thought indispensable to the effectiveness of the famous "watchword." Successive chapters set forth the obligation to undertake the task, the obstacles, the successes already won, and the adequacy of available resources. The book is admirable in the selection and arrangement of very useful material.

ZWEMER, S. M. *Islam, a Challenge to Faith Studies on the Mohammedan Religion and the Needs and Opportunities of the Mohammedan World from the Standpoint of Christian Missions*. New York: Student Volunteer Movement for Foreign Missions, 1907. 281 pages.

A textbook on the great missionary problem of the twentieth century and a useful compendium of up-to-date information regarding a subject in which Christian churches today are only beginning to take an interest. Mr. Zwemer will convince them if anybody can that missions to Moslems is a matter vital to the future of Christianity, and that they have already met with encouraging success.

MOSCROP, THOMAS, AND RESTARICK, A. E. *Ceylon and Its Methodism*. London: Robert Culley, 1908. 128 pages. 1s. 6d.

This little volume belongs to "The Methodist Missionary Library," and with the exception of two readable chapters of general information it contains merely a recital of the planting and growth of Methodist churches in Ceylon. We learn that it is possible today to speak of a "Ceylon Methodist church, and that a Provincial Synod is rendering great service in Methodizing our scattered churches." This will be good news for Methodist readers.

CARUS, PAUL. *The Dharma, or The Religion of Enlightenment*. An Exposition of Buddhism. Fifth edition, revised and enlarged. Chicago: The Open Court Publishing Company, 1907. 161 pages.

CUSHING, J. N. *Christ and Buddha*. Philadelphia: American Baptist Publication Society. 157 pages.

Dr. Carus expounds Buddhism from Buddhist sources, presenting in abundant citation the pure teaching or what is reported to be the pure teaching of the Enlightened One. Of the founder of Buddhism or of the history of the faith little or nothing is said. There is explanation but no criticism. Dr. Cushing deals not only with the teaching of the Buddhist Scriptures but with present-day Buddhism, the religion of the people of Burmah and Ceylon, both in the coast cities where foreign influences have modified it and in the distant interior where ancestral beliefs have been held intact. With cordial recognition of what is good and true in Buddhism, he brings it into comparison with Christianity as respects its ethics, its doctrine of God, of man, of sin, of salvation, of a future existence. It cannot be said that the one book either supplements or corrects the other. Their authors stand on different planes. But certainly the readers of either book would find profit in reading the other.

CURTIN, JEREMIAH. *The Mongols: A History*. With a Foreword by Theodore Roosevelt. Boston: Little Brown & Co., 1908. 412 pages. \$3.

Nothing in this volume is so readable as the seven animated pages of "Foreword," and it is not unlikely that many would-be readers will go no farther. Writing, it would seem for scholars and specialists, Mr. Curtin has told his story at great length and with fatiguing detail. At the best the records of the birth and growth of the Mongol power, translated with enormous industry out of many Asiatic languages, do not make lively reading, and the really significant facts are not given the prominence they deserve. The narrative closes with the expulsion from China of the Mongols early in the fifteenth century.

The Annals of the American Academy of Political and Social Science. Vol. XXX, No. 3; November, 1907.

This is a noteworthy symposium on the burning questions of the day. Edward Judson treats the church in its social aspect in his usual, winsome way, making evident the claim of the Institutional church. J. W. Cochran and Charles Stelzle have fine papers on the "Industrial Group and the Church's Relation to Them." E. W. Capen has an unusually interesting article on "Missionary Principles." Professor Kerby's article on the social work of the "Roman Church in America" will be a surprise to many. Mr. Thomas J. Evans, of the University Settlement, Philadelphia, and Miss Simkhovitch, of Greenwich House, give us the religious influence of the settlement. Mr. Farwell and Mr. Evans describe the suburban and factory town work. The articles by Mr. R. R. Wright, Jr., on the "Negro Church" and Mr. Mangold are very able, while Dr. Allen's pages on "Efficiency in Religious Work" give the mature judgment of this pioneer worker in municipal research. Dr. Carsten's intelligent criticism of the Salvation Army may be commended to the perusal of sympathetic observers.